Digitized by the Internet Archive
in 2026

https://archive.org/details/ruralchurchservi0000edwi

BOOKS BY THE SAME AUTHOR

THE SOCIAL ENGINEER
Crown 8vo, net, $1.50

SOCIAL ASPECTS OF RELIGIOUS INSTITUTIONS
12mo, net, 75 cents

THE RURAL CHURCH MOVEMENT
12mo, net, 75 cents

The Rural Church Serving the Community

BY
EDWIN L. EARP
Professor of Sociology, Drew Theological Seminary
Madison, New Jersey

THE ABINGDON PRESS
NEW YORK CINCINNATI

Copyright, 1918, by
EDWIN L. EARP

First Edition Printed August, 1918
Reprinted September, 1919

DEDICATED

TO THE

MEMORY OF MY BROTHER

N. B. (KIRK) EARP

THE LAST OF FIVE BROTHERS

ON THE OLD HOMESTEAD

THE FIRST OF THE FIVE

"CALLED HOME"

CONTENTS

PAGE

PREFACE 13

CHAPTER I

COMMUNITY LEADERSHIP 15
I. The Need of Spiritual Leadership in the Open Country 16
II. The Rural Life Movement Becoming Organized 18
III. Rural Folk Becoming Class Conscious 19
IV. The Shifting of Rural Population 23
V. Spiritual Leadership 24

CHAPTER II

THE RURAL SOCIAL SURVEY 26
I. How to Proceed to Make a Social Survey of a Rural Church Community 27
II. What the Rural Survey Should Include 29
III. Charting of the Facts to Suit Your Program .. 31
IV. A Program of Work 32
V. How to Carry Out the Program 32

CHAPTER III

THE DESTRUCTIVE FORCES IN A COUNTRY COMMUNITY 34
I. Isolation—Individualism—Lack of Acquaintanceship 36
II. Lack of Cooperation 37
III. Waste of Potential Leadership 38
IV. Unscientific Management of Farm Life 39
V. Absentee Land Ownership and Tenantry 40

CONTENTS

CHAPTER IV

ECONOMIC PROSPERITY, THE BASIS OF A VIGOROUS COMMUNITY CHURCH LIFE..... 42
I. The Primary or Fundamental Economic Factors 42
1. Productive Soil..... 42
2. Adequate Farm Labor..... 44
3. Available Financial Resources..... 45
II. Secondary Economic Factors..... 46
1. Production of Raw Materials..... 46
2. Conservation of Farm Products..... 46
3. Distribution or Marketing of Farm Products. 47
III. Psychological Factors..... 48
1. The Mental Attitudes of People..... 48
2. Team Work..... 49

CHAPTER V

THE RURAL CHURCH SERVING A COMMUNITY..... 51
I. The Church Serving the Community..... 54
1. An Attractive Force..... 54
2. A Saving Agency..... 55
3. Legitimate Forms of Social Service..... 56
II. The Social-Center Parish Plan..... 58
1. The Plan..... 60
(1) The Social Survey.
(2) The Chart or Map.
(3) A Program of Work.
(4) A Staff of Workers.
2. Its Value as a Socializing Agency..... 64
(1) Socializing a Community in Consciousness.
(2) Socializing a Community in Activity.
3. How the Plan Can Be Worked..... 66
(1) The Leader.
(2) Financial Support.
(3) Policy of Administration.
(4) Cooperation.

CONTENTS

CHAPTER VI

THE OVERHEAD ORGANIZATION OF THE COUNTRY CHURCH 70
I. Cooperative Overhead Intervention 72
II. A Definite Program for the Rural Community 75
III. A Definite Policy for Rural Communities 79

CHAPTER VII

THE TRAINING OF RURAL MINISTERS 82
I. Rural Ministers Classified 83
II. Methods of Training the Rural Ministry 84
III. Graduate Fellowships in Rural Church Fields 87
IV. Additional Qualifications Needed 91

CHAPTER VIII

TEAM WORK FOR THE RURAL COMMUNITY 95
I. The Essentials of Team Organization 96
1. The Question of Ability 96
2. The Basis of Your Project 96
3. The Essentials in Team Play 97
II. How to Organize Team Work for the Community 98
1. Theological Extension 98
2. Examples of Team Work 99
3. Social Nature of Conduct 101
4. Specific Tasks for Team Work 101

CHAPTER IX

LOCAL RURAL INSTITUTIONS AND THEIR RESPONSIBILITY TO THE COMMUNITY 103
I. What Is a Rural Community? 105
1. Homes 105
2. Neighborhoods 105
3. The Community 106

CONTENTS

II. When Is a Community a Community?.....108
III. Social Rural Institutions that have Responsibility to the Community.....109
1. The Rural Home—Its Social Function.....111
2. The Rural School.....112
3. The Church and Sunday School.....114
4. The Christian Associations.....115
5. Farmers' Clubs and Like Organizations.....116
IV. Responsibility of Local Rural Institutions to the Community.....117

CHAPTER X

THE NEXT STEP IN THE RURAL LIFE MOVEMENT.....119
I. Previous Steps in the Rural Life Movement.120
1. Scientific Farm Production.....120
2. The Popular Political Phase.....121
3. The Commercial Social Phase.....121
II. The Next Step.....123
1. "Rural Social Engineering".....123
2. Planks for Its Footing.....124
(1) Efficiency in Farm Production.
(2) Cooperative Farm Marketing.
(3) Rural Credits and Banking.
(4) Reorganization of Farm Household.
(5) Better School Organization.
(6) A Reorganized Country Church.
III. How Can We Take This Next Step?.....126

CHAPTER XI

THE CONSERVATION OF BOY LIFE IN THE OPEN COUNTRY.....129
I. The Problem of Conservation.....129
1. Land.....129
2. Forests.....129
3. Water Power.....130
4. Mineral Resources.....130
5. Boy Life in the Open Country.....130

CONTENTS

II. A Citizen in the Making.....131
III. The Currents of Human Desire.....132
IV. Chief Factors in the Conservation of Boy Life.....133
1. Provisional Measures.....134
2. Preventive Measures.....134
3. Vision and Vitality Needed.....135

CHAPTER XII

THE ACHIEVEMENTS AND POSSIBILITIES OF THE RURAL LIFE MOVEMENT.....136
I. What Has Been Achieved.....136
II. Where We Need to Stress our Rural Activities in the Next Decade.....138

BIBLIOGRAPHY.....141

INDEX.....143

PREFACE

THERE is a growing conviction in the minds of Christian leaders to-day that the country church, to succeed as an integral part of the *Rural Life Movement,* must be organized and directed on the basis of service to the whole community. In the training of ministers and rural leaders in other professions this fact is being emphasized by schools and colleges of agriculture, denominational colleges and theological seminaries. It is assumed by the writer that the chief function of the church is to acquaint the people with God, and teach them the way of God as revealed in his word and works, and train them in Christian service. The point of emphasis, therefore, is that of service for the community and the spiritualizing of all the necessary and life-giving activities of the people of the countryside.

To fulfill this function the country church must be more than a preaching place for an absentee minister; it must be a social center for the life of the community as a whole, for all the people in some sense at least through its program of work as well as worship.

PREFACE

In the various chapters here presented the writer has treated those essential factors that combine to make a community-serving church in the open country and rural town or village.

The Social-Center Parish Plan has been kept in view throughout this little volume because it is a workable plan for the church that seriously undertakes to serve the needs of our modern rural population.

In a former work on The Rural Church Movement the author gave a general view of the country church as a factor in the Rural Life movement. In this volume the more specific plans for community service are presented. It is designed to serve not only as a text for the ministerial student in the college and theological seminary, but also as a guide to the larger number of rural workers interested in the development of our new rural civilization through practical methods of Christian service in any community where real needs have been expressed and resources for community building have been discovered.

EDWIN L. EARP.

Madison, New Jersey.

CHAPTER I

COMMUNITY LEADERSHIP

THE country church to-day is recognized by all of our leading State agricultural colleges, as well as by the Federal Department of Agriculture, as an economic and social force in solving our modern problems of rural life. In every conference on rural leadership and problems of farmer folk held at our State institutions the country church is given a prominent place in the program. Rural church leaders are invited to discuss freely, with other leaders of the Rural Life movement, the problems of our new rural civilization.

In summer schools and conferences, in the winter short course, and Farm and Home Week the country church is given the most serious consideration. In the legislative assemblies of many of our States the country minister is frequently found among the leaders of reform legislation in the interests of the people who live in the open country.

THE RURAL CHURCH

I. The Need of Spiritual Leadership in the Open Country

It seems like a paradox to speak of the need of spiritual leadership in the open country, when as a matter of fact the countryside is still furnishing about eighty-five per cent of the ministerial leadership of all the churches, including the cities, and when many of the leading laymen in the city churches were born and reared in the farm home or in the manse of the country parish.

Yet it is a noteworthy fact that the men in charge of the supplying of rural churches with ministers are flooding the theological seminaries in these days with calls for men who can adequately fill the requirements for a modern country parish. And, while we are getting each year an increasing number of men in some of our theological schools to look to the rural community as a place of permanent life investment, yet I am frank to say that, in the denomination to which I belong, we cannot supply the demand from the seminaries and colleges, and must take men inadequately prepared for so important a field. And from what I can learn from

rural leaders of other denominations the need with them is as great and as difficult to meet.

It is not religion we need in the open country, but better religious leadership. It was in the open country that all the great ethnic faiths had their origin, and it is here that Jehovah has always revealed himself to the great prophets and lawgivers of all the ages. But it is also in the open country that religion takes on crude and sometimes unreasonable and abnormal forms of manifestation; and because of these facts we have to-day the greater need of spiritual leadership in order to guard our young people from these excesses in religion and lead them in the development of intelligent Christian experience and religious social control. Unless we keep up the standards of spiritual leadership in this great recruiting field for the ministry, I fear mothers and fathers of the countryside will cease to dedicate their sons, as did Hannah of old, to the service of God's house. We therefore need spiritual leadership that is intelligent, constructive, patient, wise, and is willing to endure as seeing the invisible.

The people who cultivate the soil must be led to view the land as a gift from God in trust for all the people, and made to feel the guilt of a national sin if the land is so depleted in fertility that in a few more generations we shall be unable to feed adequately our own people. This educational work is being done in part by the Department of Agricultural Extension, through the farm bureau and county agents; but these men cannot bring conviction to the consciences of men like the prophets of God, who can add a note of divine authority in saying, "Thus saith the Lord." "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."

II. The Rural Life Movement Becoming Organized

The Rural Life movement is rapidly becoming organized. The leadership of this movement must be mastered by the church or it will become fixed in its form before the church can mold the movement into the kingdom of God on earth. The Smith-Lever Agricultural Extension Act of May 8, 1914, provides a sum of money aggregating over

four millions of dollars annually to be expended among the States on the basis of the percentage of rural population, with the proviso that each State shall appropriate an equal sum, so that by 1920 there will be available in a State like Ohio $350,000 annually; in Illinois, about $375,000. The purpose of this legislation is to carry the knowledge of scientific agriculture discovered in our experiment stations and colleges of agriculture to the home of the individual farmer. This will mean the employment of an army of men and women as farm agents, domestic science demonstrators, and secretaries and stenographers for office work. This gives the churches of the open country a great opportunity for Christian leadership, for these persons must, to succeed, be rural-minded, and must secure the cooperation of the church in the local communities where their work is to be carried on.

III. Rural Folk Becoming Class Conscious

Rural folk are also becoming in a very definite sense class conscious, as we have recently learned from the milk strike in New

York State and in New Jersey, and also from the political triumph of the Farmers' Union of North Dakota, where they elected the governor and the entire State Legislature. This movement is rapidly spreading to other central Western States. There seem to be in these class-conscious movements possibilities for evil as well as for good —a spirit of vindictiveness and a purpose to "get even" with the city and town population who furnish the middle men so sincerely hated by the modern farmer.

Here is another need for spiritual leadership of a statesmanlike type, for it will be a bad thing for our rural civilization to have the country exploit the cities, as it has been an evil in the past for the cities to exploit the farmers. What we need is the development of social sympathy between all groups of our national population in order that there may result a spirit of cooperation and Christian brotherhood among all competitive organizations of our national life. Unless the churches of to-day meet this urgent need of a spiritual leadership, our new rural civilization will become pagan rather than Christian.

Another fact of significance in the present rural situation is the growing number of college-trained men and women who are taking up the work of rural reconstruction, not only in politics, rural legislation, rural education, and rural banking and credits, but also as actual scientific farmers and managers of rural industries and agricultural enterprises, such as dairying, gardening, fruit-growing, etc. This fact intensifies the need for a more intelligent and technical type of spiritual leadership in the rural church community.

It has been said by one of our leading prophets of the Rural Church movement that men in the country support the church not out of their capital but out of their income—therefore the modern country church has got to be interested in the economic questions of the people whom she serves or lose their support, as is now too often the case in communities where tenantry has taken the place of farm ownership.

Another need for a new type of spiritual leadership in the open country has been discovered by the recent rural church surveys that have been made in various parts of the country, East, West, North and South, and

in local situations of church interest. All reveal the need of cooperation and some form of federative action by all of the leading denominations of the church in this country.

The Ohio Rural Life Association in cooperation with the Commission on Church and Country Life of the Federal Council of Churches has just published a brief of its survey of the country churches of the State of Ohio entitled "The Church Situation in Ohio." In this pamphlet the outstanding facts are "An over-supply of churches," "A lack of attendance," "An absentee ministry," "Divided effort of the ministry," "A demand for interchurch cooperation," "The growing menace of an emotional type of religion." These and other discouraging titles of paragraphs packed with known facts to prove the points taken show the growing need of a new type of spiritual leadership to bring the great denominations together upon some State and nation-wide policy of church cooperation in the rural church territory where destructive competition and an isolated individualism in religion have prevented the church as a whole from keeping pace with

the reorganized life of our new rural civilization.

IV. The Shifting of Rural Population

The shifting of rural population under changes in ownership, tenantry, and farm labor, has made it impossible to maintain in many sections the strong denominational churches of the more homogeneous population periods. Hence we must modify our methods of church administration to meet the needs of these changing conditions. We therefore must get together upon a statesmanlike policy of home missions in the country fields if we hope to meet the situation.

Dr. Ward Platt, a few months before his death, gave expression to this warning to those who were slack in keeping pace with the Rural Life movement: "As prophets of the new century we do well to measure the enormous governmental push behind the farm and rural school that we may estimate the push necessary to save the country church from stranding—from being in the next ten years the most belated institution of the countryside." [1]

[1] Church and Country Life, page 72.

V. Spiritual Leadership

Where is this spiritual leadership to come from? The theological seminaries of the leading denominations have begun to train men for this field, and there will be an increasing number of strong young men from these centers of theological learning who will volunteer for life investment in this neglected home field of Christian work, when the facts of need are made known to them, and the call is made urgent from the point of need. But I have seen recently a demonstration of what may be expected from an entirely different group of students—I mean the State colleges of agriculture. At Manhattan, Kansas State Agricultural College, February, 1917, in a little informal meeting of students in the room of the Christian Association building near the campus, fifty-one young men and women signed a written pledge to invest their lives for Jesus Christ in the open country. This was a new student volunteer movement, not by a haystack as was the first movement for the foreign field, but by a great State institution that is sending forth thousands of technically

trained young men and women to help build up a new rural civilization. And if we can get together and direct this new student volunteer movement as has been directed the first Student Volunteer Movement for the foreign field, we shall soon see our vast rural domain under the leadership of Christian forces that will master the new rural civilization for Jesus Christ, and furnish a stronger home base for the evangelization of the world in this generation.

CHAPTER II

THE RURAL SOCIAL SURVEY

The rural social survey is of little value unless conducted by some one as director who has a definite purpose in view. It involves a plan of work after the facts have been secured—and to secure action the essential facts of the program should be charted on the basis of the survey and set up for the education of the people of a community as to what ought to be. (I once saw a picture by Goldberg, the cartoonist, on the foolish search for a four-leaf clover. After searching an acre lot and exposing himself for a month or two, the young man in the cartoon finally found one, and when asked what he was going to do with it, remarked, "Search me!") So in the enthusiasm of a new movement one is apt to follow the lead of some one else and make a survey without any constructive plan by which the facts may be used to help better the community where they are found.

SERVING THE COMMUNITY

A social survey involves effort in community building. The rural social survey involves the reconstruction of the life of the community.

I. How to Proceed to Make a Social Survey of a Rural Church Community

1. *Outline the territory,* or rural parish, by taking the natural center where the people go to church, high school, for trade, the doctor, and for amusement, such as base-ball, etc. Then begin by making a census of the homes that naturally turn to this center until you reach the farthest home on the road that turns to your village or community center, or, to put it in another way, until you reach the first home that turns the other way. A line drawn between the homes will mark the limits of your community boundaries.

2. Then take a census of the organizations within the community, and the list of members of each for the purpose of comparing with your home census, so that you will be able to chart up the social activities of each family in the community.

3. Chart or map out your results on sep-

arate sheets, so that you can refer to them for information readily. For example, you may have first, a total *Socialization Map,* taking a list of all the organizations within the community as found in the organization census, and give a different seal of colored paper of suitable size to each organization. Second, you may make a *"Tenant and Owner"* Map of the farm homes of the community, as well as the village or town; third, you may also make a *School Map;* fourth, a *Sunday School Map,* etc.; fifth, *Combination Maps,* on which one set of facts may be readily compared with other sets of facts. Professor C. J. Galpin[1] gives a list of possible maps as follows:

Newspaper Map.
Community Events Map.
Library Map.
Homes with and without Children Map.
Foreign Born Map.
Hired Help Map.

4. The following results should be expected from your social survey:

First, questions will be asked as to the

[1] Compare The Social Anatomy of an Agricultural Community, Research Bulletin No. 34, University of Wisconsin.

value and use of such maps and charts, and the survey as a whole.

Second, the socially isolated homes and the neglected parts of the community will be readily observed and questions will be asked as to why these homes have been neglected, or why these people do not attend church, or use the library, or become members of the community organizations, etc.

Third, there will result further inquiry as to how these situations of neglect affect the social life of the entire community. It will bring the church face to face with the problem as to the expenditure of its annual budgets, and the social organizations will have to give a reason for their existence where such neglected quarters are possible.

Fourth, it will lead to the conviction that there may be lacking the social machinery in the community to effectively serve these neglected interests.

II. What the Rural Survey Should Include

It should include all the facts of a community:

1. Those that may be designated as the

assets, or life-giving and community-serving resources.

2. Those that may be termed *liabilities,* life-destroying or community-destroying factors.

3. These factors may be classified in various ways to suit the convenience of the group making the survey. The survey should include: (1) *The geological facts* of the region, soil, rainfall, lay of the land, etc.; these may be secured from the State Department, or from the national government. (2) *The biological facts* of the region, including the forms of life that are adaptable to the community such as plant life and animal species. These facts can be secured from the Biological Survey of the State or national government. (3) *The demographical facts*—which include the facts about the people as to the races, age-classes, sex, and conjugal condition, married, unmarried, etc. (4) *The sociological facts* such as relate to the needs, organizations, classes, antagonism, and conflicts between groups—voluntary and purposive organizations and family relationships—close interbreeding by marriage of near relatives, or the addition of new groups

by exogamy, and immigration. (5) *Religious facts* such as the number of those who attend the places of worship, the various religious preferences of families and individuals. Any of these may be left out, however, if not required for the plan of work you propose to carry on in the community.

Various schedules have already been published, but the best way is to secure a number of schedules and then make out your own to suit your plan.

III. Charting of the Facts to Suit Your Program

After a survey has been made and the facts checked up for errors and corrections, the facts should be placed upon charts and the community mapped upon such a scale that every member of the community can understand what the facts mean.

It should not only mark out the present location of farmhouses, schools, stores, shops, churches, roads, streams, the best soils adapted for certain crops, but it should also include what *ought* to be the location of buildings, and where roads *ought* to be improved or new ones built, or graded, bridges

required, and public improvements of all kinds secured.

Striking contrasts of what *ought* to be and what *is* in rural life can be very easily and cheaply presented by paper and ink, by photographs and posters, and be made more convincing than the orations, essays, and sermons on the subject that are sometimes made.

IV. A Program of Work

The rural leader should outline such a plan of work that he will not only get specific things done in the community but will actually get the young life of the community to function in the essentials of rural leadership and community building.

It is useless to merely talk about the facts of a survey unless we mean to make use of them. Such a plan makes possible a program and performance.

V. How to Carry Out the Program

A staff of workers must be secured to carry out the program of work. This involves the work of the social engineer, who can select the types needed. You should

seek to find or develop in the community a specialist in soils, one in plant pests and diseases, one in dairying and stock breeding, one on rural home-planning and one on health and sanitation; one on recreation and amusement in rural communities, one on religious education and adolescence, and one on any other important phase of community need brought out in the survey, and charted in your program.

CHAPTER III

THE DESTRUCTIVE FORCES IN A COUNTRY COMMUNITY

We need in the first place to state what we mean by a *destructive force* in a rural community. It would be more scientific perhaps to speak of destructive agents rather than forces. For example, plant pests and diseases, epidemics among cattle and poultry or hogs and horses.

In Bergen County, New Jersey, during the month of July, 1917, the potato crop was nearly ruined by a green plant louse, or aphid, which seemed to thrive on ordinary spraying material like arsenate of lead, pyrox, and Bordeaux mixture, while a good dose of nicotine mixed with whale oil soap, or ordinary washing soap, put them out of business, if you sprayed the vines on the underside of the leaves where the insects did their deadly work. Now, in a sense, you could speak of this pest as a destructive

force—but in reality it was an agent that did serious damage to a food product in war time.

Take another example: there is no doubt that in our richest farming States, like Kansas, Iowa, Missouri, and the Dakotas, Indiana and Illinois, the soil is being robbed of its fertility, and the next generation will have to work harder to restore its productivity. Of course the custom of the pioneer in plowing the life out of the soil was a good one: he was grappling with a mortgage he had incurred in clearing the land, stocking his farm, building his barns, and providing machinery and tools. The tenant to-day in that same section is confronted with a like problem, for he must plow the life out of the land to pay for two livings—one for the absentee landowner and one for his own family. In both cases the motive is a good and honorable one, but the result is disastrous to the country at large. We could speak of such a system of farming as destructive of land values for food production. So when we come to analyze most of the so-called *destructive forces* in rural life we find they are misused *constructive forces.*

It will be impossible for us in one brief chapter to adequately treat all these forces or agents that are the disturbing factors in our modern rural community life. Let us take a few of them, for example, and see how we may assist the people of our parishes to meet them successfully and build up a satisfying community life.

I. Isolation—Individualism—Lack of Acquaintanceship

One of the greatest hindrances to progress in community building has been the lack of knowing our neighbors. The problem of race degeneration in many parts of New England and the Central and Southern Atlantic States has been due to the narrow ranges of human acquaintanceship. Close interbreeding by consanguineous marriages has led to physiological degeneracy and low types of morality. The churches should become as they were in former days—the constructive agents of community-building. This can be done by giving opportunity for widening the range of human regard and building up the types by human acquaintanceship.

II. Lack of Cooperation

There is present to-day competition with those who should be our cooperators. This has not been confined to material things—in the production, marketing, and buying of goods—but has been manifest in our church life to a degree that is almost tragic in some rural communities. I saw a photograph the other day in the magazine section of one of our great dailies of seven churches on one street in a little town in Tennessee where as many competing denominations held at sundry times divine worship, and the only sign of the cooperating spirit in the town was the fact that they all used the one stove, it being carried from one building to another in turn as the absentee pastors may have had occasion to preach in their respective pulpits.

The surveys made in recent years have proven beyond question that church attendance as well as church membership is on the decline where there is the greatest denominational competition, and is likewise on the increase where destructive rivalry has been supplanted by constructive cooperation. We have also discovered in recent years that

home mission funds have been expended in larger measure in towns of competing denominations than in towns of no competition.

III. Waste of Potential Leadership

One of the most destructive forces in modern rural community life is the lack of conservation of the boys of the farm homes for constructive community leadership. We see in many a rural community this discouraging paradox—that while it has sent out to other fields of service strong young men as leaders, it lacks now the leadership for its own up-building. We fail somehow to direct the *adolescent impulse to do* into the channels of rural leadership. The rural church should not lose her opportunity to conserve this our greatest national resource —*the boy life of the countryside.*

Many a farmer will allow his son to leave home for lack of pay for work done, and hire a man for wages who does less, has no interest in his employer's welfare, and in some cases becomes a moral menace to his family. A little encouragement to his own son and a proper share in the profits of their toil would

have developed a leader for the community and a worthy successor to keep intact the old homestead and the family name in the community.

The same may be said of our rural ministry: it is being recruited in many quarters to-day from the superannuates, and the novices from our prep schools and flunkers from the theological seminaries, when the age really demands the strongest type of leadership in the rural parish. There is no greater destructive force in our rural church life than that of *incompetent pastoral leadership.*

IV. Unscientific Management of Farm Life

Many of our richest farming districts have the lowest type of community life because the management of the farm life has not been such as to make it worth while for people to take an interest in the community. The soil has been depleted or the home has had no conveniences; the stock has not been standardized; the breeds have run out and new strains have not been introduced. There has been no bookkeeping; debt has blos-

somed and produced the farm mortgage, and in many other ways, for lack of management of a scientific character, the community has lost its attractiveness and ultimately, like some soils, it becomes depleted and unproductive.

V. Absentee Land Ownership and Tenantry

It is a fact that the yield of land under tenantry is less per acre than under farm ownership. This is due to the strain put upon the land to support two families where it has been supporting one—and one of the two at a greater expense than formerly because of the standards of living set by the city or village. This can be met, perhaps, by insisting upon a more just system of rentals; or better, it may be, by making the life on the farm more attractive to the farmer's family, who are usually the real cause for his leaving it for town or city life.

In the present world crisis where the problem of feeding the peoples of the world is the most urgent of the war, it is our duty as rural leaders to master these destructive forces and give social directions to those productive

forces that will make a better rural civilization possible and the safety of the world under the rule of the people assured.

The factors in this problem are five: land, labor, food production, conservation, and distribution. The economic aspects of these factors that make a vigorous community life possible will be treated in the next chapter.

CHAPTER IV

ECONOMIC PROSPERITY, THE BASIS OF A VIGOROUS COMMUNITY CHURCH LIFE

I. The Primary or Fundamental Economic Factors

1. *Productive Soil.* The first essential of a vigorous and prosperous community life in the open country is productive soil, speaking from the view point of agriculture. Other industries are equally dependent upon the products of the land, whether it be mineral or timber land. The American people have been sinners against God and humanity in that they have been wasters of the land. The farmer, the woodsman, the mine operator must be led to the conviction that the earth is holy—a gift of God in trust for the good of all the people—and it must be conserved and handed down to the next generation as productive as when it was inherited, or even more productive.

The technique of soil analysis and improvement has been adequately worked out by the colleges of agriculture and experiment stations. The task of the present generation is to get that knowledge to the people on the land and make them see the economic value of acting upon it for the good of the community and as a matter of self help as well. The land question is becoming a serious one for this country under the present stress of world need for food production. Let it be quoted again: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." It is not the landlord's only in so far as he holds title to it, but it must be used by him economically for the good of all the people, else there will loom up before us the same problems that have shaken the very foundations of the Old-World governments in recent years.

We cannot expect to see a vigorous and satisfying community life where the people on the countryside have no surplus from their labor upon the land. As *Uncle* Henry Wallace used to say, "People support the church and community projects not out of their capital, but out of their surplus of

profits." It is therefore a part of our task as rural leaders to lead our people in the open country to get the best results from the land without depleting its productivity.

2. *Adequate Farm Labor.* The second economic factor in our problem is that of labor. You cannot have economic prosperity without adequate labor power. This must be intelligent and self-respecting. We must in some way give more dignity to toil upon the farm. It must be organized upon the basis of a just wage, reasonable hours, and *healthful housing.* If in American rural communities we must have "the man with the hoe," we must see to it that it is a *good* hoe—not one that will bend the man to *its* shape but implements that will leave him *erect* and *strong* and *capable of adjustment to other tasks.*

We must solve the problem of seasonable employment by developing rural industries so as to keep men in the community during the changing seasons so that they may become a part of the community life—or we must arrange for the transportation of trained farm labor in certain industries latitudinally as the seasons change so that the

amount of labor will be available for whole regions as the seasons demand. This may be done by an industrial commission for inter-regional labor transportation as the Inter-State Commerce Commission does for the transportation of goods. The farm bureaus may be able to assist in such work until a plan of this kind could be worked out.

3. *Available Financial Resources.* The next economic factor in building up a vigorous community life is available financial resources for carrying on the business of a rural community. The new Farm Loan and Banking System is a great step in the solution of this economic problem of our rural civilization. But it is not sufficient. By adequate organizations and cooperative effort the farmers themselves must standardize the prices of their products and eliminate the unjust demands of the unscrupulous middleman and the bargain-seeking consumer.

The risks of transportation and storing of farm products have been practically eliminated by scientific invention and intelligent management of traffic. It is therefore no longer justifiable for the middleman to reap all the profits based upon a worn-out theory

of risks that no longer exist, and the producer to receive so small a share of the profits of his toil in providing for the consumers' needs.

Land, labor, and money may therefore be considered as the first group of economic factors for a vigorous community life. They are fundamental.

II. Secondary Economic Factors

Another group may be considered as *secondary,* and yet they are as vital to community life as the first group.

1. *Production of Raw Materials.* The production of food and raw materials is, of course, vital, the use and sale of which will bring an adequate income to the people of a community. This the science of agriculture and the knowledge of how to vary farm products to avoid the losses due to the old one-crop system, the securing of better seeds, better breeds, and better implements, as well as up-to-date methods of farming, will accomplish for the progressive community.

2. *Conservation of Farm Products.* The second factor is the conservation of farm

products—preserving, canning, dehydrating, and storing of foods. Take, for example, the canning club movement of the West and South, where in former years the people imported so much of their table supplies when they were working the one- or two-crop systems of farming. The work of Mrs. G. H. Mathis, of Gadsden, Alabama, will illustrate this point. She has carried the gospel of "Feed ourselves," "We must raise what we eat," all through the Southland, and as a result whole communities have become economically independent where they were formerly slaves to King Cotton.

3. *Distribution or Marketing of Farm Products.* Here is the need of an intelligent study of the market as to the time when farm products will be needed, and a study of the seasons of planting so as to be ready for the market, also a system of grading and packing so as to put the goods on the market in attractive form and in usable condition for the consumer. Maryland truckers and fruit growers have learned that lesson in competition with Western and Southern growers, who first made inroads on the markets of the East by their superior methods of grading

and packing—certainly not in *quality* and *flavor* of fruits.

III. Psychological Factors

1. *The Mental Attitudes of People.* Still another set of economic factors that are important in the building of a prosperous community is what may be called the *psychological,* or *spiritual factors*—those that have to do with the mental attitudes people of a community take toward innovation and change of methods. The mastery of these social forces requires the skill of the social engineer—the man who can get team work done by people who have not been accustomed to work with their neighbors, the man who has mastered the art of getting human groups of varying opinions to work together without friction in harmony with a given plan; in other words, the organization of team work *for* the community. Out in a little town in Indiana some time ago, as I was passing through on the train, I counted on the siding ten freight cars behind one engine and each car had the label of a different railroad system of the United States and Canada. Here on one track was team work of ten

railroad systems serving the needs of one community in the State of Indiana.

The churches can learn a lesson from this: some are narrow-gauged, some are broad-gauged, some employ fire, some water, and it is almost impossible in some communities to have a vigorous church life because religious team work is impossible under these conditions.

2. *Team Work.* The same is true of political groups and industrial groups—the psychic factors are so difficult to coordinate that no team work is possible. So we have industrial unrest and warfare, incompetent city governments, and sometimes graft. Here we need the social engineer to organize business management for the city and scientific management for industry.

So then we find that economic prosperity is the basis of a vigorous community life, because (1) it keeps the people together long enough to plan things together and to work the law of imitation and adaptation; (2) it makes better equipment for conducting community projects possible; (3) it makes possible resident pastoral leadership for the religious life of the community; (4) it makes

it possible to build and maintain a well-equipped school; (5) it makes possible better homes, because they can afford better labor-saving devices, and thus make life more satisfying.

In our next chapter we will show how the church can help to develop such community life by serving the whole community.

CHAPTER V

THE RURAL CHURCH SERVING A COMMUNITY

The subject of this chapter refers to the church in the rural community, or it may imply the task of the country church in creating a community where there is none, or the task of giving Christian leadership to a community already socially conscious, but in danger, as in some cases, of becoming pagan unless the church fulfills its function.

Why are we focusing our attention to-day upon the rural life of the nation? Because it includes not only over one half (fifty-three per cent) of the population of this country, but it also represents the great resource field of the nation's wealth. It is here also we discover such splendid heroic individuality as has produced the largest percentage of moral, religious, industrial, and political leadership of all the ages; and yet at the same time we discover national waste of resources—natural, human, and spiritual—be-

cause here we find the least of community interest and cooperation.

Why are we discussing so often in these days the problems of the country church? Because in many sections of our country it presents to us one of the most difficult mission fields of the world to cultivate, for the reason that, like the slums of the great cities, it is a lost home field. As one goes back to his home county in the rural sections of the Eastern, Southern, and some of the Middle Western States, what does he discover? The splendid old circuit system broken up and the fires of religious fervor gone out upon many an abandoned church and family altar, while the message of the minister in the neglected pulpit of the dilapidated church building is about as effective in creating a community spirit as the noise of a lone woodpecker on a dead tree in a swamp. Why is this so? Because there has taken place a population change through population movement, while there has been little, if any, change in the methods of church work to meet the changing needs of these localities.

The country church of the pioneer period selected *methods* and *men* to meet the needs

of that time. The country church of to-day will succeed when it adopts this policy. Then the preacher was a moving tie; to-day he must be the central cell of a new social nucleus. The circuit system in most rural communities has ceased to be as effective as it was then. The "meeting house" (may we preserve the idea if not the name!) is still essential; but it must be more than a meeting place—it must become the center for the organized expression of the whole community life. The circuit rider was an heroic and necessary social agent then; he is so no longer. To-day we need a new heroic type of country preacher who has the courage to stay camped in one community until by religious instruction and social service he has, like John Frederick Oberlin, built up in one whole sweep of country a new rural civilization in which the character of Christ is the badge of good citizenship.

The country preacher of to-day confronting his task, hard as it may seem, must have the vision of his church as a community center and the sense of personal responsibility as to his work as the prophet Isaiah had in reference to the religious center of a rural

folk living in a territory no larger than the State of New Jersey. Isaiah said, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth" (Isa. 62. 1). Here we get the conception that the church should be an *attractive force* and a *saving agency* in the community in which the man of God can invest his *whole life.*

We wish to present as briefly as possible the subjects, (1) "The Church Serving the Community," and (2) "The Social-Center Parish Plan."

I. The Church Serving the Community

Keep in mind the declaration of the prophet given above.

1. The church, in the first place, should stand as an *attractive force* in the community. ("Until the righteous thereof go forth as brightness.") Its building and equipment, its organization, its policy, the things for which it stands, its ideals for membership and work should all be arranged with the view of attracting the people of the commu-

nity; "Until her righteousness go forth as brightness."

The greatest peril the church of the present has to face in the community is not the hostility of the people but their indifference: the peril of unattractiveness to those who need her fellowship—the peril of being let alone by the multitudes. The building should be so constructed as to attract the people. The work should be so organized as to render service to the entire community. (There is a diversity of gifts, but the same spirit.) If there should exist any form of unrighteousness in the community, the church should be so organized as to create a public opinion that will hit it hard, remove the evil and establish righteousness. Her policy should not be that of a class-conscious group, but, rather, that of the community spirit which stands for social justice.

The community church must have an ideal that should be more attractive at least than the platform of any political party, or social organization, or socialistic program.

2. In the second place, the church should be a *saving agency,* an *active power* in the community ("And the salvation thereof as

a lamp that burneth"). This, of course, involves what the church proposes to *do* in the community.

The first task should be the endeavor to reconcile the erring souls to God through the person and work of Jesus Christ as Saviour and Lord; but more and more in our time should the church perform her teaching function by acquainting the children at the earliest possible moment with Jesus Christ their Saviour. This can be done by the well-organized Sunday school, and by special emphasis upon parental obligation in the home. Later, when we get over the selfishness of sectarianism we shall be able to adequately organize for religious instruction in connection with the public school system.

The church should become a saving agency also by organizing the recreational and play life of the people. It should stand for wholesome and clean amusement halls and the organized playground for school and community at large.

3. The church should seek to give a religious significance to all *the legitimate forms of social service* in the community by furnishing intelligent Christian leadership. For ex-

ample, in the work of the Department of Public Health, the enforcement of welfare legislation, the prosecution of the procurer in vice, and in the support of all good means for the betterment of the life of the wage-earner, and the men and women in public employment. In fact, the time has come when the church can no longer maintain its self-respect unless it burns as a lamp of righteousness in making quick the public conscience with regard to human rights and social justice.

If we are ever to have the rule of Christ in human society—which means the kingdom of God on earth—we must have every man and woman doing the necessary and legitimate work of the world with the consciousness that it is a part of the work of the Kingdom. This was Paul's ideal when he said, "Whatever ye do in word or deed, do all in the name of the Lord Jesus."

The church members who have helped to formulate the program of the church *for* the community must stand together for action that will count in making the work of the church real *in* the community.

In the well-organized community church

it is no longer possible for the membership to stand idle in the marketplace of Christian work and say, "No man hath hired us," for there is some form of activity in the church's program in which *every* member can take an active part—and, besides, we are still left that broad range of individual initiative to keep ourselves active in doing the work of the Kingdom, so that we will be without excuse.

The time has gone by when enlightened people are going to be satisfied merely with church buildings and programs. When Jesus announced his great social program from a pulpit in Capernaum the people said, "What gracious words proceed from his mouth." But Jesus said, "To-day is this scripture fulfilled in your ears." We are not to stop there. We must so speak and act—the church of the community must so organize its forces and work—that the people will be compelled to say, "To-day is His program being carried out in our community."

II. The Social-Center Parish Plan[1]

It should be acknowledged at the outset that the old circuit system was of great serv-

[1] See The Rural Church Movement, chapter vii.

ice in the pioneer period, and even later, in the development of the country church in America. It should also be granted that the circuit system is still a practicable method in many parts of the rural domain, even to-day, especially in the newer and more sparsely settled regions. But, on the other hand, it should be frankly admitted by everyone who knows the facts that the changed conditions in our rural life demand a change in our methods of ministering to the people.

The emphasis of church work is no longer merely upon the saving of the individuals but also upon the saving of the community, and in a large sense the saving of our rural civilization from becoming pagan. Furthermore, some of our leading thinkers and writers on the rural situation declare that it will soon be a question of whether the churches in the rural districts will be able to save themselves if the present condition and methods of church life continue. Professor Carver says: "Unless the church makes itself a positive factor in the building up of the rural community and rural civilization, it will have to get out. And, in the main, the church must rebuild the rural community

through its own members by making them better farmers, better citizens, of more value to the community."

To save individuals, to save the community, and to save itself the country church must adopt an adequate plan to meet the demands of modern rural community needs. In my judgment, that plan best suited to function in this field is what I call the social-center parish plan, or the circular system, as a substitute for the old circuit system. We will discuss this subject from the point of view of (1) "The Plan," (2) "Its Value as a Socializing Agency," and (3) "How the Plan Can Be Worked."

1. *The Plan.* The plan involves three essential things after a thorough social survey has been made. The survey is so necessary and fundamental that it might be reckoned with the other three as the first of the four—a chart, or map of the entire parish or community, a *program* of work covering the details of the chart, and a *staff of workers* with voluntary or paid assistants.

(1) The *Social Survey* should include all the facts of the community: (*a*) those that may be termed *assets,* or life-giving and

community serving resources; (*b*) those that may be termed *liabilities,* those that are life-destroying or community-destroying factors. It should be geological, biological, demographical, and sociological, as well as a religious survey of the entire community.

(2) The *Chart* or *Map* should be carefully made upon such a scale that every member of the parish can understand it. It should be put in usable form for distribution, but especially should it be placed in the pastor's study, or in the assembly hall, where the facts of the community as well as the individual interest and responsibility could be pointed out. It should not only mark out the present location of farmhouses, schools, stores, shops, churches, roads, the best soils adapted to certain crops, etc., but it should include also what *ought* to be the location of these buildings and where roads ought to be changed, or reconstructed, or graded, new bridges built, and where all public improvements should be made. All these should be so carefully and graphically presented by charts, photographs, and lettering that it would be a means of public education in what the community ought to be. Striking

contrasts of what is and what ought to be in rural life can be very easily and cheaply presented by paper and ink, or by photographs and posters, and these are often more convincing and saving than some sermons I have heard in rural churches.

(3) *A Program of Work.* To illustrate: I have in mind our summer camp all charted and mapped out, and a program of work for the next year, and several years perhaps. I know all the dead trees that need to be cut next summer, the stumps and stones I want to remove from the soil, the paths I am going to make in the woods, the kind of treatment the soil of the garden requires, the kind of boathouse I want to build, the color and quality of the paint to be put on the buildings, and many other details. So the rural leader of the social-center parish should have outlined a program of work so that he will not only see things done in the community but will actually get the young life at work, in order that it may function in the essentials of rural leadership and community service. How are you going to keep boys in the church and train them for real service in the Kingdom? That should be planned out be-

fore there is a tendency for the group to lapse from the Sunday school, and leave the farm for the prodigal experience.

How are you going to keep that rich old lady, a little eccentric perhaps, from leaving her property to the endowment of a dog kennel or a feline sanatarium, and persuade her, instead, to endow some scholarships for the country boys in some form of research that will help the community, or to give it for the employment of a young man or young woman to supervise the play life of the community, so that the children will not fight like cats and dogs at their play? In every detail of community betterment this plan makes possible a program and a performance.

(4) *A Staff of Workers.* This is absolutely necessary; and where volunteers cannot be had it will require a paid staff, such as the County Work Department is putting into some of the communities through its statesmanlike program for rural community betterment.

The graduates of the agricultural college and rural high school can be enlisted for this kind of work. Instead of trying to get every

young man to express his religious experience in the same way, as in my boyhood days, we will come up to the position of Paul in recognizing that in the work of the Kingdom there are varieties of gifts, but the same spirit.

Give these young men and women the literature needed to give them the vision and practical knowledge. If not already graduates, try to get for them a scholarship in a college, a short course, or the expenses for a summer school in rural leadership.

2. *Its Value as a Socializing Agency.* Such an institution as the rural church organized on the social-center parish plan, has two essential social aims as its function in the community: (1) To socialize the community in consciousness; (2) to socialize the community in its activity.

(1) *Socializing a Community in Consciousness.* A community is socialized in consciousness when it comes to acknowledge the necessary facts in social evolution of the need for social cleavage in community building, and at the same time develops that social sympathy that keeps these class-conscious groups in sympathetic cooperation with each

other in carrying on the work necessary to the fullest life of the community. In other words, the church should so broaden the people's definition of the kingdom of God on earth that every man and woman who is doing a necessary part of the world's work which has to do with the health and happiness of the community as a whole may be conscious of doing the work of the Kingdom, and should, therefore, receive a just share of the rewards society offers of social esteem and of economic values, wages, or goods produced by labor of whatever sort. With such a chart and program as I have described above it would not be difficult to develop such a social consciousness in the minds of all the people of the parish.

(2) *Socializing a Community in Activity.* When is a community socialized in activity? When, awakened to the consciousness of its needs, it has developed adequate organization of its population, invented efficient social machinery, and trained effective social engineers to make use of its available resources for all the people within the community so that they will be in possession of that equality of opportunity which means,

not the chance to secure the control of resources and exploit them for personal or for corporate ends, but the equality of opportunity to secure for each a just share of the products of industry through distribution according to the measure of services rendered. In other words, a community is socialized when it has developed a social medium through which there is a reciprocal correspondence between human needs and available resources.

To me this is, in brief, the function of the country church as a socializing agent in the building up of the community life that will correspond to the New Testament conception of the kingdom of God upon earth.

3. *How the Plan Can Be Worked.* No plan, however scientific and workable, will work itself. It has to be worked, and by a man who has the essential elements of social leadership in his make-up.

(1) *The Leader.* Such a plan must have a leader who loves work, who can sense the needs of the community, who has a constructive imagination, and who has will power, or a persistent purpose to succeed when he knows he is right.

(2) *Financial Support.* It requires an adequate financial plan of support. A fool project may succeed if properly financed, while a reasonable plan may fail if not properly financed. In most communities the people will pay for what they get if they are convinced the goods are worth the money. Sometimes it is necessary to introduce the goods by gift, or cut the price to one half the value. So in some rural communities it will be necessary at first to get financial support for the central-parish plan from private gifts or from denominational funds outside the community to be served. The County Work Department has demonstrated the feasibility of this plan.

(3) *Policy of Administration.* Such a plan on a large scale involves a more statesmanlike policy of administration of home missions and church extension funds by some of the Protestant denominations than has been evident hitherto. Instead of doling out dribs to defunct churches in overchurched communities, or for petty plans for new enterprises of little importance, if these boards would set aside a fund for establishing a few central parishes in communities that would

act as imitation centers for other communities, it seems to me we would make greater progress in home missions and church extension than we are now making under our present policy, which we have inherited from the pioneer past.[1]

(4) *Cooperation.* Cooperation by overhead organizations of Home Mission Boards for the Country Church as a definite policy for rural communities. (a) By dividing the rural field into *"spheres of influence"* as has been done in the Foreign Field, and recently in Mexico by the Foreign Mission Boards. This would apply especially to the rural fields not yet churched. (b) *Common consent to unite* where the people can be persuaded to follow the lead, leaving the responsibility of administration to the denomination agreed upon by the people. (c) The *"give and take"* principle as between the denominations on reciprocal terms, for different communities, where, in the one, denomination "A" is stronger than denomination "B,"

[1] The Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church has established a number of these social center parishes as demonstration centers.

and in the other where denomination "B" is stronger than denomination "A." Here we have an exchange which leaves both denominations equally strong as a whole, and locally stronger because of the elimination of competition and waste. This applies to old fields where there is competition or stagnation. (d) Where this cannot be secured the overhead organizations should agree to adopt the law of *adaptation to environment,* or the law of *the survival of the fittest,* and help the church that is willing to organize its work on a community basis, that is, with the aim to serve the whole community without reference to denomination, and then let the others die, or hustle to do likewise.

CHAPTER VI

THE OVERHEAD ORGANIZATION OF THE COUNTRY CHURCH

In a letter requesting me to speak before a conference of rural leaders on this subject some time ago I noticed this significant sentence: "I feel that some one ought to state at this conference the great importance of the leading agencies in the denominations arranging themselves so as to serve the needs of the country churches." This sentence implies more than it states. It implies that the overhead management of our Home Mission Boards have not in the past been *arranging themselves* to serve the needs of the country churches. It implies that too little emphasis has been placed by these boards upon this neglected and yet most important field of home mission enterprise.

It did not imply, as it might well have done, that change in the *form* of these overhead organizations should be made, but did

imply that a change in policy should be inaugurated so that they may serve the needs of the country churches, separately or cooperatively, in a more efficient way, and thus secure more permanent results. The fact that in that conference there were brought together the secretaries of the various Home Mission Boards of the leading Protestant denominations in this country is a proof that we have come a long way on the road to church federation and cooperation, and that we are more willing to see the kingdom of Jesus Christ established in the rural communities than to have any one of our denominations secure advantages in these fields.

This state of affairs in Home Mission Boards was due to the fact that we had put upon men the responsibility of administering affairs of the whole field of home missions, and of disbursing millions of money without providing them with machinery and giving them the authority to find out for themselves and the church at large what were the *real* needs of the communities, especially *rural,* that they were to serve.

The rural social survey as a method of

finding out the needs of the country community is so well known that we no longer can afford to plead ignorance of needs in rural churches. The Rural Life movement in this country is so rapidly becoming organized that the Christian Church, represented by these great Home Mission Boards, needs to make haste to keep pace in organizing its work in rural church communities so that it may dominate this new rural civilization with Christian leadership, and also lest this new rural civilization be pagan rather than Christian, as has been too often the case with industrial and political civilization.

I wish to speak of three matters of general importance to overhead organizations in the country church work: (1) The need of intervention because of the character of the rural field. (2) The need of a definite program of Home Missions and Church Extension in rural fields. (3) The need of cooperation by the denominational overhead organizations as a definite policy in rural communities.

I. Cooperative Overhead Intervention

The character of the rural field calls for cooperative overhead intervention.

1. As a result of surveys conducted with more or less scientific precision, we discover that in rural communities church attendance is on the decline where there is the largest number of denominations in competition as compared with one-church communities of the same size. Also we have found that a larger proportion of home mission funds has been expended by the denominations in towns of five competing churches than in towns or villages where there was no competition, and that there are many communities, as in New England, New Jersey, and Colorado, where there is no church, and, of course, no appropriation.

2. The open country contains over one half of the population of this country, and from this part of the national domain has come in the past the greater percentage of the leadership in the larger fields of human activity. Here is the *potential leadership* of the future and it must be conserved by the activities of the church. In the rural field to-day there is a serious lack of leadership for the very tasks the church must face in this field, as well as other phases of the Rural Life movement. Here also we discover the need for funds to

adequately finance the projects we know will succeed if adequately led and supported.

3. The Federal "Bureau of Rural Organization" is seeking to coordinate all the rural social forces so as to more efficiently serve the nation that must depend for its very sustenance upon the products of human labor in the rural domain. The college of agriculture, the consolidated school, the State Farm Bureau, the Young Men's Christian Association, the Domestic Science Association through their field secretaries and demonstrators, also the Young Women's Christian Association in the rural communities, are all contributing to the building of a new rural civilization. All these facts represent the pressing need of the reorganization of the country church from the viewpoint of the overhead organizations in order that it may take its place, which, as in the pioneer days, should be the leading place in this modern movement before the forms are set and while it can be molded to the form of the kingdom of God upon earth.

4. Because of population movement in the open country, the change from owner to tenant, and the heterogeneousness of farm

labor and that of rural industries, it is no longer possible to support mere denominational institutions in the open country or in the rural towns without some kind of agreement by the overhead organizations, who must furnish the leadership and the funds and put up the buildings.

5. There is also a lack of vision in the local situation. Some one must be sent who can make them visualize the larger parish and its work in the service of the world kingdom. This can come only from those who have the essentials of leadership, and who by a constructive vision can show the smaller community how it can serve the multitudes in the larger fields of the church.

II. A Definite Program for the Rural Community

1. The first requisite of administration boards in home missions having to do with rural fields is a comprehensive and scientific study of the entire rural domain with reference to the *actual needs,* the *available resources,* and the *strategic centers,* where permanent church enterprises may be established.

This could be done cooperatively by the leading denominational boards, without overlapping, in a comparatively brief period, and at not too great expense, if the entire rural domain were divided into regions and surveyed by men and women of ability according to a definite plan. For example:

(1) Let one interdenominational group conduct the survey work.

(2) Have another specialize on the organization of rural communities on the Social-Center Parish Plan.

(3) Arrange for another to specialize in setting up the every-member canvass and the organization of rural budgets on the basis of sound finance.

(4) Still another group could specialize on rural architecture and recreation plans and playgrounds.

2. The Social-Center Parish Plan should be adopted as the ideal toward which all the denominations should work. Let a circular system take the place of the old circuit system with a central plant and staff of workers organized on the basis of service for the entire community or country-side.

3. Home Mission Boards should now

adopt the plan of the Foreign Boards in the selection and training of volunteers for the field. We must make the open country as impelling as the foreign field from the viewpoint of life investment if we hope to get the best type of leadership to enlist for the country church field. We must insist also upon definite courses of training for those men in our schools, and organize Bible study classes in colleges on the rural field as well as courses on the forms of mission work. A good plan would be the establishment of Fellowships for "key men" in our theological seminaries who could, on graduation, spend a year or two on the specific study of some rural church field with the view to giving their lives to this kind of work; also some scholarships to country ministers to attend a summer school on methods in rural leadership and the country church, so that on his return each could become a community leader for the entire parish or rural region.

4. There should be adopted a definite plan of administration of home mission funds by the overhead organizations. The collection of funds should remain connectional, as at present, for the whole denomination, but

under the central parish plan encouragement should be given to the formation of a parish budget which would localize responsibility for program and expenditure, and lead ultimately to self-support. This budget could be supplemented by the general board as a guarantee for the carrying out of the plan. Such a system works well for the County Young Men's Christian Association. The summer school attendance by the leader should be included in the general budget.

Administrative responsibility in expenditure should be centralized in the overhead organization to avoid what in some cases amounts to a pious pork-barrel policy in the division of funds in a lump sum to conferences to be divided up by districts and then handed out in ridiculously small amounts to support inefficient men or to keep an inadequate building in repair, or to prolong denominational rivalry in over-churched communities, as well as to avoid also that *ecclesiastical administrative twilight zone* where responsibility for failure to secure results is lost in the verbiage of annual reports.

The overhead organizations, with ample funds at their disposal and with such definite

responsibility for results, could then undertake definite scientific work in specific rural fields where success would give to the church at large an imitation center which could be given a multiplier in many like situations.

III. A Definite Policy for Rural Communities

Cooperation by overhead organizations in the country church is desirable as a definite policy for rural communities.

1. These organizations could divide the rural domain into "spheres of influence," as has been done in the foreign field, and recently in Mexico, by the foreign boards. This would apply specifically to the rural fields not yet churched.

2. In the old fields where there is competition or stagnation, the following ideas should be adopted in a cooperative policy:

(1) Common consent to unite where the people can be persuaded to follow the lead, leaving the responsibility of administration to the denomination agreed upon by the people.

(2) The "give-and-take" principle as between two denominations on reciprocal terms

for different communities where in the one denomination "A" is stronger than "B," and in the other where denomination "B" is stronger than "A." Here we have an exchange which leaves both denominations equally strong as a whole, and locally stronger because of the elimination of competition and waste.

(3) Where this cannot be secured, the overhead organizations can agree to adopt the law of adaptation to environment, or the survival of the fittest, and help the church which is willing to organize its work on a community basis; that is, with the aim to serve the entire community without reference to denomination, and then let the others die, or hustle to do likewise.

(4) Before giving any funds to a country church in any community, the overhead secretaries should insist that a local community survey first be made; that its needs should be charted and a program of work outlined, a staff of workers organized (volunteers or paid), and a leader capable of serving the community be secured before any home mission funds be appropriated, unless it be a case of charity, in which case the appropria-

tion should come from a separate fund for that purpose.

If the *overhead organizations* in rural church work will "arrange themselves" upon the basis of these proposals, I believe it will not be long before this vast resource field for the nation's needs will be reclaimed entirely as a lost home field of the church, and will again be furnishing, as in the past, the largest percentage of the economic, the political, the moral, the educational, and religious leadership of our new civilization, which we trust will be the realization of our hopes—the Kingdom of God "*come*."

CHAPTER VII

THE TRAINING OF RURAL MINISTERS

It must be understood at the outset in discussing a subject of this character that the writer assumes a general agreement upon the fundamentals of preparation for the Christian ministry for any field, and for all fields.

We cannot, however, too strongly emphasize the need for a *deeply spiritually minded* ministry. One of the most marked characteristics of all the rural life conferences which it has been my privilege to attend has been the throb of a deep spiritual undertone, which is the very dynamic of the whole Rural Life movement. The great backgrounds of the open country in some way contribute to deep spiritual insight. All the *great* religious leaders of all the ages have been men who got their message from the Almighty in the quiet and majesty of the mountains, the deserts, the plains, and the fields.

If a man is to succeed as a real leader in the open country, he must impress the people

at the outset of his ministry that he is a "teacher come from God." Such was the impression made by Jesus of Nazareth as he began his ministry in the open country of Galilee and Judæa, among the rural folk inhabiting a territory not larger than the State of New Jersey.

Assuming this to be fundamental and the point of agreement at the outset, we therefore wish to emphasize some *additional factors* in the preparation for the rural ministry that are most essential to efficiency in our times when the farmers are being trained as never before in the technical learning for efficiency in every branch of agricultural science.

I. Rural Ministers Classified

1. In the first place, we must devise some way of training for more efficient service the men who are already in the rural churches and will likely remain there for some time, who have had little or no training for the rural field, and who never will be able (unaided) to attend a theological seminary, or Bible school, or even a conference on the country church and rural life at any great

distance from their charges, because of the meager salaries they receive, and the cares that keep them at home.

2. In the second place, we must keep in mind the large number of young men who are now in the colleges and universities studying with the intention of entering the Christian ministry, and many of whom must begin their ministry in the rural churches. Some way must be provided for educating them for the rural pastorate while in college, because only about fifteen per cent of them in some denominations go to the theological seminaries after they graduate from the college or university.

3. In the third place, we must keep in mind the large body of men who do go to the theological seminaries, and are now studying for the Christian ministry, many of whom when they graduate must begin their ministerial careers in the country pastorates.

II. Methods of Training the Rural Ministry

Our problem is to train these three classes of men for the pastorate in the open country and rural towns.

The essential elements of training for the rural pastorate are the same for all three classes, but our methods of training must necessarily differ in dealing with each group.

1. The most practicable method of dealing with the first group is to meet them in smaller groups, taking the county, presbytery, classis, or Conference district as a unit, and furnishing a program and speakers with vital energy for the task, calling in men who represent every essential element of need in the constructive work of the rural community, men who can make the rural pastor visualize his community task, see its needs, and construct a workable community church plan. *Rural sociology, rural economics, rural homiletics* should be properly capsuled and administered in homeopathic doses, lest they develop an emetic effect that will spoil your entire program. Make *theological extension* work correspond to agricultural extension. Conduct a theological *short course,* or summer school.

2. In educating those of the second group it will be necessary to introduce into the curriculum of the college courses on "Rural Sociology and the Country Church"; also

courses in "Rural Economics and Their Relation to the Rural Pastorate." Courses in rural Bible study should be offered by the college Young Men's Christian Association —for example: "The Rural Consciousness of the Prophets," "The Rural-Mindedness of Jesus." Mission study courses should also be arranged around such topics as the following: "The Conquest of the Germanic Races a Rural Achievement," "The Lutheran Reformation in Relation to Rural Life," "The Pioneer Period of Protestantism in America."

Also volunteer bands for life investment in the open country could be organized and young men and women urged to volunteer for such service as they are now urged to do for the foreign fields and for the city slums.

Such methods should be especially stressed in the colleges of agriculture, where there are young men preparing themselves with special reference to the open country.

3. For those of the third group the above recommendations for group two would also apply. Courses in "The Country Church as a Community Center," "Rural Sociology,"

including an introductory course in "The Principles of Sociology as Applied to the Country"; also a course in "Rural Social Organization," and still another course in "Rural Social Engineering." Such a scheme of courses is already being worked out at some of the leading theological seminaries, and is being given in part in their summer schools of theology and of Christian work.

The Home Mission Boards and other agencies should be induced to establish a number of scholarships covering the expenses of worthy young men who may wish to attend these summer schools, or "short courses" as they may be offered at conferences on country life in connection with other than theological institutions.

III. Graduate Fellowships in Rural Church Fields

1. A number of Fellowships should be established in our theological seminaries by wealthy retired farmers and business men interested in the welfare of the country churches, so that a number of young men graduating from these schools could spend a year in studying the rural church problems

at close range, who could attend churches in typical rural communities and study the causes of failure or the factors that contribute to success in the modern country church.

2. Such students could also study the relation of the rural church to the whole problem of agriculture and bring back to the seminary the facts that would enrich the courses of the department dealing with this important church field.

3. These Fellowship men could be used in theological extension work among the country ministers who cannot attend the courses given in the seminary or go to a summer school or to a conference at any great distance from their local community.

4. They should be used also to take charge of rural church demonstration centers, where under wise and efficient leadership a Social-Center Parish plan could be established and made self-supporting within a given period.

5. Such men would be recruiting agents for the ministry in sending choice men to college and seminary for adequate training for the modern ministry.

6. These men could also be used to carry the message of our new rural civilization to

the city churches, and help to establish a better feeling of sympathy and cooperation between the producers and consumers of agricultural products.

7. There will be need also of such men in working out a practical solution of the problem of reaching and serving the immigrant population groups in our rural domain, and in mastering the problem of the survival of the country church in communities where tenantry is displacing the stable population of landowners who support the churches.

The old-time theologically trained minister was unfitted by his training to meet the needs of country life. He deteriorated because he was unable to make use of the educational resources of the open country. He had been accustomed to draw his illustrations from literature and the church Fathers. He had no mind to grasp, as did Jesus, the significance of the plant and animal life that crowded his pathway in the rural parish.

Professor W. K. Tate, of Nashville, Tennessee, says the training of the country minister should include the following: "(1) The sciences underlying farm life, especially the biological sciences; (2) enough agriculture

to allow the free use of this subject as a source of illustration; (3) constructive rural sociology; (4) rural recreation; (5) a study of the changing ideals of rural education; (6) rural economics, especially as it relates to community organization. [And I would add as it relates to the rural home.] These subjects should be included in the course, even if their inclusion should make necessary the elimination of Greek, Hebrew, Comparative Religion, or other subjects which are now a part of the theological course." [1]

I may add, in my judgment—the result of some study of the rural church situation from the standpoint of the efficiency of the modern country minister—that these last-named courses are the "anise" and "cummin," while the former are the "weightier matters" of training for rural ministers that we *should* have done and not to have left the others *undone*.

In many prosperous rural communities to-day the church has failed to meet the needs of the situation and hold the people to the church, not because of the lack of an educated ministry, but because in so many

[1] See Church and Country Life, pp. 167, 168.

instances the minister has lacked the *kind* of training that would fit him for the modern task. To illustrate: I dropped into a church some time ago at a certain place, between trains, and heard a certain minister, a graduate of a college and of a theological seminary, preach his morning sermon, and so far as I could judge the sermon was a feeble reproduction of an effort in homiletics of perhaps thirty years ago, and had no more relation to the needs of the people of that particular community than the mummery of an Indian medicine man would have on a modern case of appendicitis.

IV. Additional Qualifications Needed

The rural minister of to-day must in addition to his theological training be qualified in the following essentials of rural leadership:

1. He must be able to sense the needs of his community. He must know how to make a rural social survey of his entire parish and make an inventory of its assets and liabilities, so that he will know how to treat each case of need whether it requires *negative* or *positive* treatment. He should know all about his

people in order to serve them in the most effective way.

2. He should know how to construct a program of work in community-building so as to meet the adolescent impulse of his young people *to do* something. Unless this impulse is given some constructive channel of expression, he will find his young people absent from his church, and often leaving the community for other fields of adventure, ending sometimes in the experience of the prodigal son. He should be able to chart the results of the community study in such a constructive way that all the members of his parish could see the needs of the community, and relate themselves in helpful ways to a constructive program of work for the community as a whole. He should organize the recreational and play life of the community under wholesome religious supervision in order to counteract the harmful influence of the uncensored play life of the towns that so often draws the young people of the countryside.

3. He should be trained in the art of social engineering in order to get people to work together in groups without friction. He

should know how to organize team work for the entire community. The selection of the personnel of group leadership; the essentials of team play where personal or group advantage is submerged in the consciousness of the larger community aim; and the organization of mass movements to develop the community consciousness and to encourage the teams when the tug of the load is the hardest.

4. He must be industrious in the face of discouragement, and win to himself a group of men who will stand by him when all others fail to understand his program and refuse to help. It is the pull at the top of the hill that is the hardest and the most severe test of a team. When learning to ride a bicycle the essential thing to keep in mind is to *work the pedals;* so when your plans for the parish seem to go wabbling, and you begin to see a "spill" ahead of you, then is the time to keep the wheels under your program moving by indefatigable industrious effort which will insure success.

5. The rural minister must keep always in mind the other fact that his work is only a part, yet a very important part, of the larger

task of bringing the Kingdom upon earth, and that in serving well in his community he is making himself eligible for the larger ranges of responsible service.

CHAPTER VIII

TEAM WORK FOR THE RURAL COMMUNITY

At the outset we must distinguish between team work *for* the community and team work *in* the community. We have seen a great deal of team work done *in* the community which left the community as a whole and the individual family worse off than before—for example, the little group of politicians who run the politics of the rural districts and award to themselves or their friends the contracts for public work, and pocket the rake-off. Again we have seen the saloon interest defeat the wishes of the majority who desired to get rid of the drink evil. Also we have seen even the churches, the lodge, the Grange, or some other organization act in a way that gave the impression that they were more interested in the prosperity of the organization as such than the good of the whole community which they were supposed to serve.

I. The Essentials of Team Organization

1. *The Question of Ability.* The team work of the community must be done by *men and women of ordinary ability.* While it is assumed that team work to be successful must have efficient leaders and directors, yet the bulk of the load must be lifted by ordinary men and women, and the problem of social work *for* the community is to get the rank and file of the plain people to *work together* for the achievement of a common task.

2. *The Basis of Your Project.* Your project must be put on a moving basis. You cannot get a team of horses to pull long on a thing that doesn't move, that is, a dead weight. You must hitch them to something on wheels, or they will soon balk. Now, the trouble with some of our schemes for the community is not with the people, but with the directors who have not set their propositions on a moving basis. Their plans have no wheels under them. The wheels seem to be in the heads of the directors; in other words, successful team work for the com-

munity must have not only the cooperative effort of the many, but also a well-articulated plan that can be worked.

3. *The Essentials in Team Play.* We are familiar with team work in a college community. Here efficiency in team work depends upon three factors: (1) the personnel of the team, (2) training in team play, (3) encouragement on the side lines—for example, mass meetings to arouse college spirit, a rooters' association to lead the cheering when it goes badly with the home team.

So in social work for a community the first requirement for efficiency in team work is the choice of social workers, especially the leaders of institutional work who have the right qualities of personality and can be depended upon to work with the other folks. This applies to those who are to hold elective offices as well as to those who hold appointive positions in community service. It applies to religious, educational, philanthropic, and charitable work as well as to civic tasks and governmental responsibilities in the community.

In the next place it requires that leaders in these lines of community work should

learn team play. Practice the art of supporting each other and work together for the common good and the glory of the community rather than for the selfish ends of personal glory, or partisan pride and advantage.

It involves also the development of an intelligent organized public opinion that represents the real good of the community as a whole, as well as the weal of all the constituent social factors, individuals or groups, that make up the community. It means the community must be socialized in *consciousness* before it can become thoroughly socialized in *activity*.

II. How to Organize Team Work for the Community

1. ***Theological Extension.*** Hold a conference in some center of the rural districts of the Annual Conference. Choose men to speak on practical subjects in the theological seminaries of the various denominations and from the State College of Agricultural Extension and Home Economics. *Enlarge the scope of your conferences.* One of the best ways to prepare the community for team

work is to enlarge the range of our conferences. It used to be the custom when a conference on any public question was to be held, to call together only those who were directly labeled as belonging to the specific group. Now, however, when a conference is held, we invite representatives (leaders, or "key men") from every group in the community affected, for we have learned in social work that *no group liveth unto itself.*

2. *Examples of Team Work.* Let me give some examples of this new phase of team work for the community.

(1) The State colleges of agriculture have developed a lot of technique in agricultural science for the rural communities for a given region, but it would amount to but little unless they could get the farmers to apply it; so to-day they are holding conferences, conventions, institutes, etc., to which are invited the leaders in rural education, the pastors of community churches, the experts in federal and State bureaus, and also the plain common people who are interested in dairying, poultry-raising, animal husbandry, domestic science, farming, trucking, and any other useful employment in rural life in order that

they may effectively serve the whole rural region.

(2) When the County Work Department of the Young Men's Christian Association holds a conference on rural leadership, it invites experts in all these fields of rural science, together with leaders in organized play in the open country, country preachers, and Sunday school workers; and even professors in theological seminaries are invited to come and learn something of what is really taking place in the world.

(3) We held a conference at Drew Theological Seminary at Madison, New Jersey, some time ago and the program included every topic of interest to a rural community except theology. The chief speakers were experts in rural education, agricultural science, rural extension work, experts in the study of plant pests and diseases and how to get rid of them, workers in State charities and correction, Sunday school and home mission specialties, rural pastors and laymen. Why did we invite all these? Because we know that the country church cannot succeed without the intelligent cooperation of all these rural forces in building up a lasting

rural civilization that will be essentially Christian.

3. *Social Nature of Conduct.* We must show the people of the community in an impressive way the social nature of conduct, by giving to them correct examples of actual good achieved by scientific forms of social service. It is not sufficient to have in mind the words of the Ritual with respect to the "world," the "flesh," and the "devil"; we must make the people see the concrete examples of their activities in the community where they live before they will be sufficiently aroused to do any organized work for the real improvement of the community.

4. *Specific Tasks for Team Work.* We must outline specific tasks for team work such as: (1) The need for the promotion of public health, the study of the causes, methods of prevention and treatment of social diseases. (2) Team work for the prevention of juvenile crime and delinquency. The study of the social causes of the boy problem —leading to the responsible factors of the family, the church, and the community for its solution. (3) The need for a study of the industrial unrest in mining camps and in the

fruit regions, the hop industry, as well as farming, with a view to the solution of the problem. (4) Team work in getting the churches together instead of spending their energies in overlapping and wasting their economic resources in trying to solve the problems of the Kingdom.

CHAPTER IX

LOCAL RURAL INSTITUTIONS AND THEIR RESPONSIBILITY TO THE COMMUNITY[1]

All life to-day that is human is fast becoming socialized both in consciousness and in activity. We see this process of socialization going on more actively in cities and towns than in rural districts. The reason for this is that cities and towns are better organized, and the population groups are in closer contact than those of the rural regions.

Comparative isolation in the open country in the past, and in many quarters even to-day, has made it impossible to develop a community consciousness and to organize the people in an effective way for community action. Mr. Clarence Poe, editor of the Progressive Farmer (Raleigh, North Carolina), has pointed out that "Country people are in heart and mind just as progressive as

[1] Pamphlet No. 19. (Moravian Country Church Commissions.) By Edwin L. Earp.

city people, but have not the facilities for expressing the spirit of progress. The power belt of organization has not been attached to the throbbing dynamo of rural aspiration."

Mr. George W. Russell, writing in the Irish Homestead, shows the elemental weakness of country life when he says that "While we have had people living here and there in rural sections heretofore, we have not had *rural communities.*" While in many progressive States, in the Middle West, for example, rural life has become organized, yet it is still true that many of the local organizations and institutions are individualistic and selfish in their relation to the community, and, like a certain political group in one of our great Eastern cities, are working for their own pockets all the time.

Whenever any organization or institution has reached a stage where most of its energies are put forth to maintain its *own* existence rather than *perform a service* to the *community,* it has forfeited its right to be called a community organization; in other words, the most vigorous organizations are those which have as their real object the

doing of work that counts for something in the community apart from the existence and maintenance of the organization itself.

In discussing this important topic we should first define the term "rural community"; second, we should state the characteristic institutions that we find in such a community, and, third, show what constitutes their responsibility as individual groups and as an organized league of all rural social organizations, for the good of the community as a whole. In all we shall assume the spiritual leadership of the rural church.

I. What Is a Rural Community?

There are several types of population groups in country life.

1. *Homes.* Many are isolated and detached from any rural center. The only social interest they have is expressed at the church, the mill, the blacksmith shop, the country schoolhouse, and the country store.

2. *Neighborhoods.* Neighborhoods are made up of more or less homogeneous groups of the rural population, and often named

after the leading family, such as Brownville, Smithville, Pottstown, or Hills Corner. Sometimes they are made up of social groups of the red men, the Negroes, or immigrants.

3. *The Community.* The community is made up of all the homes and all the groups that seek to meet at some common center to promote the welfare of the entire population. These entities plan together to meet the common needs, such as food, clothing, implements, education, religion, recreation, and friendly association. The center of such a community is usually a village or town having a population of from a few hundred to two or three thousand, its area covering several square miles.

The people living in these centers are serving the people of outlying homes on the farms, or are there for residence as retired agriculturalists, and are in turn served by the farmers, who bring their farm products to the village or town markets. Professor C. J. Galpin has put it thus: "The village center is the pantry, safe, shop, medicine chest, playhouse, altar of the community at large. The village homes, in thus serving

the scattered homes of the rural population as social agents of trade, education, health, amusement, etc., are distinctly a part of the country community itself."[1]

We must not forget that a mere collection of dwelling houses with their occupants does not make a community. The word "community" signifies a population group which has become socially conscious and is working together as one body to satisfy the common needs, desires, ambitions, and ideals. The highest task a rural worker has to-day is to awaken the people of a given territory to the consciousness of themselves as a unit capable of acting together; to the consciousness of the power to get what they need, and what is their just share of the products of their labor.

We must, therefore, distinguish between the popular use of the term "rural community" and the *real community* that is socialized in consciousness and activity. We are here reminded of the boy who, when asked if his father was a Christian, replied, "Yes, but he isn't working at it." So we have

[1] See Circular of Information No. 29, University of Wisconsin, Agricultural Experiment Station, Madison, Wisconsin.

many so-called communities that are not engaged in any real cooperative activity through team work by the local institutions for the community at large.

II. When Is a Community a Community?

To use a form of interrogation first adopted by some Celtic member of a subordinate bureau of the Department of Agriculture in carrying out the Pure Food Act, "When is whisky whisky?" we would answer as follows:

A community is socialized when, awakened to the consciousness of its needs, it has developed adequate organization of its population, invented efficient social machinery, and trained effective social engineers, to make use of its available resources for all the people within the community, so that they will be in possession of that equality of opportunity which means, not the ability to secure control of resources and exploit them for personal or corporate ends, but the equality of opportunity for each to secure a just share of the products of industry through distribution according to the meas-

ure of services rendered; in other words, a community is a community when it has developed adequate *social machinery* to connect human needs with available resources.

This process of the socialization of our rural domain is being carried on by many agencies to an extent unknown to many, yet most encouraging to those who have been the pioneers in this great national movement for the betterment of country life.

III. Social Rural Institutions That Have Responsibility to the Community

In listing the local rural institutions in the study of a community, we must consider them in two general classes: (1) Those that have become permanent factors in community building and are a part of the social body, so to speak, such as the home, the school, the church; and (2) Those that are voluntary and purposive and may change with changing social needs; for example, the Grange, the farmers' clubs, farmers' unions, institutes, cooperative enterprises, etc. Some of these have economic and political, and others social and cultural aims. They are

sometimes called *the allies* of the country church.

It is possible to discover sections of the country where all of these institutions and associations are working without any definite ideas of community responsibility whatsoever, and some of them would impress you by their pleas for support, as though they existed *to be served by the community* rather than *to do service for the community.* I found on looking through the program for the "Farm and Home Week," at the State College, Manhattan, Kansas, that there were eight or ten State associations listed with their exhibits, some or all of which may function in the local communities.

We will take up for consideration here only those local rural institutions which have become integral parts of our rural civilization, through which the church, in large measure, must work to serve the community, and see if they all have that sense of responsibility for the community that will function in the building up of a new rural civilization and result in a more satisfactory life for people on the farms and in country towns.

1. *The Rural Home—Its Social Function.* The rural home is the dwelling place and the training school of more than one half of the population of this country. The home life is of vital importance to the nation as well as to the State and local community in the character of its output. The majority of the criminals in our penal institutions are boys who come from the cities and large towns. Eighty-five per cent of our Christian ministers come from rural homes and more than one half of the great leaders in industry, finance, business, and in educational, legal, and political professions, now vocationally occupied in cities, were born and bred in rural communities. The chief function of the home is the nurture and development of character in the family group, not for the sake of the family name alone, but for service to society. The family, therefore, has an interest in everything that contributes to the attainment of this aim, and likewise should be opposed to everything that would destroy character and hinder its development. We see, therefore, that from the mere standpoint of self-interest the rural home has a responsibility to the community.

Therefore every improvement in home-making, in domestic science, in home planning, and in health and domestic happiness, is by the sociological law of imitation, fulfilling an obligation to the community as a whole. To love your neighbor as yourself is not only fulfilling half the law and the prophets, but is also good social insurance.

2. *The Rural School.* The object of the rural school is the education of the pupil for self-realization and vocational opportunity in society. But we are coming to see, in these days when agriculture has become a science and many phases of rural life are becoming technically professional, that the function of the rural school is to relate the children of the open country more vitally to the actual conditions in which they are to live, move, and have their being in the community. The trouble in the past has been that the text books in rural schools were seriously lacking in wholesome rural-mindedness on the part of their writers. The viewpoint of the author was either too sentimentally reminiscent, like "The Old Oaken Bucket" or "The Little Brown Church in the Vale" songs, or impractically optimistic, like a fer-

tilizer advertisement or a real estate prospectus of swamp lands in Florida.

The rural mind has been too individualistic in its outlook and too narrow in its horizon. The rural school, whether a one-room school at the crossroads or the consolidated school at the community center, should seek to develop, first, a wholesome respect for the land as a resource field of the nation's wealth, a love for all God's creatures that grow in the open country, and through nature study to know the meaning of the struggle for existence and man's relation to that struggle. When this is done the rural population as a whole will come to value the land and its resources as a great economic and sociological fact.

The rural high school, and even the grade school, in a community center, has a chance to develop through class rivalry, and what we call in higher institutions of learning, "college spirit," a helpful social cleavage, and thus lay the foundation for cooperative and organized activities.

Here in the open country, where the young people have a chance to see things produced by patient toil and husbandry in cooperation

with the processes of nature, and where they have time to think things through, and where God has a chance to speak by the still small voice that has urged many a youth of the countryside to undertake great things —here should be taught and wrought into the very fiber of our being the great foundation principles of all enduring democracies, namely:—Honor to all men who do the necessary work of the world; a heart interest in human brotherhood and in man's organized struggle against poverty and in his fight for social justice; recognition of the supernatural—God immanent in his creation; and respect for authority and for law and order in the community.

3. *The Church and Sunday School.* There has been developed a great change in the consciousness of church leaders with respect to the function of the church in the community. The emphasis in times past has been upon *intake.* From now on it will be upon *output.* Like the laborers in the parable, too many church members are idle in the marketplace of Christian service for the community because no man has hired them. Too many folks are shouting "Harvest

Home!" in the church building when they ought to be *hustling* in the harvest fields of service for the community.

So in the Sunday schools, the emphasis in the past has been on the subject-matter of the lesson rather than on the boys and girls and the field in which they are to do their work. To-day the emphasis in religious education is upon the boy and girl, that they may develop powers for service in the community as well as prepare their souls for heaven.

What, then, is the function of the church in the rural community? Here is the answer:

(1) To acquaint all the people with God.

(2) To bring to the consciousness of men the idea of the kingdom of God upon earth.

(3) The socialization of the community in its religious consciousness and activity.

(4) Through the Adult Bible Class of the Sunday school it is to put into conduct for the community the moral and religious truths of the Bible used as a text-book.

4. *The Christian Associations.* The chief service of these associations is to develop co-operation in religious work for the com-

munity of rival denominational groups, to furnish a binder for the unmixable yet useful elements of Protestant Christianity, and ultimately for all the larger groups of the Christian faith.

5. *Farmers' Clubs and Like Organizations.* The social function of these local institutions in rural communities includes the following:

(1) To furnish a basis for mass movement and group action of isolated units of the rural population such as is necessary, for instance, when some epidemic like foot-and-mouth disease among cattle, or hog cholera, or plant pests and diseases affecting large areas of the rural domain, is discovered.

(2) For protection against the exploiters of the farmers—the unscrupulous middlemen. Developing trained citizens to care for the interests of the farmer and the rural industries in the community. This gives the individual farmer the sense of security in the presence of organized exploitation.

(3) These clubs develop a more mobile and intelligent electorate to meet the changing issues of political policies.

(4) They make possible organized dis-

tribution of farm products to advantageous markets by shipping in bulk by railroad instead of the long haul by wagon.

(5) They make possible a better financial situation through cooperative banking and loan systems and insurance against loss.

(6) Through discussion and debate and interchange of ideas in neighborly discussion they develop the power of self-expression, and furnish a chance for the development of native rural leadership.

(7) They have developed a wholesome class-consciousness among farmers, so that they no longer resent the jibes of the urbanites, such as "hayseed," "Rube," and Uncle "Johnny," but rather feel the sense of power and community solidarity.

IV. Responsibility of Local Rural Institutions to the Community

What, Then, Is the Responsibility of These Local Rural Institutions to the Community?

In the first place, I would offer a word of caution in our eagerness to organize the rural social forces into class-conscious groups. Class-consciousness is a good thing

if you develop with it social sympathy. It would be just as immoral and harmful to the nation for the rural forces to fleece Wall Street, as it has been for Wall Street to fleece the farmer. What we need is the development of social sympathy, the widening of the range of our human regard, the breeding up of human acquaintanceship between all rival groups, the socialization of all our community life until we can see with open eyes the kingdom of God on earth, and feel in our hearts the spirit of human brotherhood which gives to mankind a sense of security in all human relationships and a sense of joy in all human toil; where men no longer insist so much on their rights as they do upon performing their duties to God and their fellow men.

CHAPTER X

THE NEXT STEP IN THE RURAL LIFE MOVEMENT

Constructive social change in any movement comes very slowly, only step by step. We see much movement, much action, but often little progress. This is because the whole mass has to be moved before you can say there has been any advance. So in the Rural Life movement there has been much discussion, many conferences, many conventions, many surveys and reports of commissions, but few steps forward. We have been dealing with more than one half the population of this great country, and, as some of us believe, the "better half." So we need not be discouraged by the little advance made when we consider the greatness of the mass we are trying to move. The report of the Commission on Country Life in 1908, printed by the Spokane Chamber of Commerce in 1910, brought the whole rural

domain up into the consciousness of the American people like a new continent. Since then we have been able to view the whole movement in its stages reaching back over fifty years since the Civil War, and now we can mark these stages as steps forward; and, getting the line of movement and the gait, we are able to predict with certainty what the next step in this great movement is going to be, or ought to be.

I. Previous Steps in the Rural Life Movement

1. *Scientific Farm Production.* The first step may be called the step for scientific farm production. This was the period when the great agricultural institutions were founded for the purpose of educating men in the science of farm production and cattle-breeding—the selection of stocks and grades of cattle and grain, and their improvement through the laws of heredity and environment.

The time when we got rid of the slab-sided breed of hogs, and the long-horned, raw-boned cattle, and the hat-rack, knock-kneed, flea-bitten, gray breed of horses, and intro-

duced the finer, larger breeds for market, dairy, and farm purposes with the view to the maximum of quality and quantity with the same outlay for maintenance during the productive period.

The same ideas were applied to the study of soils, the selection and rotation of crops, and the variation of crops to suit the seasons and markets after the range of the market, through transportation, had been greatly extended.

2. *The Popular Political Phase.* The second step was that known as the popular political phase, when great organizations like the Grange, the Farmers' Alliance, and the Farmers' Union were organized, and the needs of the farmer were vocalized in political speeches, and expressed in party platforms.

The period when some "favorite son" who had gone to Congress on the wave of this popular uprising sent back to his constituents packages of free seeds which, like his political ideas, never sprouted, or if they did, brought forth nothing but leaves.

3. *The Commercial Social Phase.* The third step may be called the commercial so-

cial phase, which is now well developed toward cooperative activities through State and federal institutions with local communities in getting the results of research and scientific experimentation into the actual methods of farm production, marketing, and improvement of living conditions in the open country. This is the period of extension work of the colleges and schools of agriculture and the establishment of the Farm Bureau, and Rural Extension Boards to put into actual use the knowledge gained in the experiment stations and the great laboratories provided by the State and the federal government Department of Agriculture.

Yet there seems to be something wrong with the movement. Men are asking why the farmers and the rural industrial workers do not have a more satisfying life. In some of the richest farming districts the farms are being let out to tenants or sold to the speculator, and the old reliable stock of the homogeneous American people is drifting to the towns and cities and other racial stocks are taking their places.

This leads us to inquire, What is the next step in the Rural Life movement?

II. The Next Step

1. *Rural Social Engineering.* We might denominate it in a general way "Rural Social Engineering," or "The Improvement of Rural Life."

We need to develop by wise leadership in the open country a better type of community life. We must give the farmer folk the actual means for realizing their aspirations for a more satisfying community life.

Leaders in the Rural Life movement have discovered that it is not a matter merely of making money on the farm—this is only half the problem—for it has been shown by Professor Carver, head of the Rural Organization Service, cooperating with the Department of Agriculture at Washington, that the sections of the country where the land is richest, where crops have been most abundant, where land has reached the highest price and the farmers attain to the highest degree of prosperity, are the very sections from which the farm owners are retiring from the farms most rapidly and leaving them to tenants." [1]

[1] See Conference Charities and Correction, 1914, p. 85.

The next step must, therefore, be more than merely enriching the farmer. It must be that and more. It must result in putting the occupation of farming on the basis of a "pleasure economy" instead of a "pain economy," as it has been so often heretofore, without adequate organization of rural life. It must become, in general, a life of *surplus* rather than a life of *deficit* for the individual farm family life.

2. *Planks for Its Footing.* This step must have prepared for it by scientific social engineering the following planks for its footing:

(1) Efficiency in Farm Production. This will mean better farming in the full sense of that term. Our State institutions and local farm extension bureaus, and the work of graduates of our agricultural colleges producing imitation centers in every community where farming, trucking, dairying, and other lines of farm production are possible, will bring this about.

(2) Cooperative Farm Marketing. There is needed a cooperative and well-organized system of farm marketing, so that the actual producers may receive a larger share of the profits which now, in too many

cases, go to the middleman and benefit neither the consumer nor the producer.

(3) Rural Credits and Banking. A well-organized system of rural credits, or banking, for local community as well as for the farm region should be created. This must be based upon sound principles of finance and must rest primarily upon the integrity of the farmers themselves, yet in times of special stress it must have the protection and the support of the state or federal government banking system. This will lead to the passing of the farm mortgage and the farm tenant.

(4) Reorganization of Farm Household. There should be a reorganization of the farm household and the smaller farm industries so as to help farm women and keep on the farm some of the young women and men who ought to stay in the open country. There is needed some system of relief to mothers in the country who too often are being overburdened with care at the very age when they ought to be released from such toil.

(5) Better School Organization. The better organization of our rural schools to

suit the needs of farm folk is necessary. Let recognition be given to the cultural value of nature study and a proper appraisal be accorded the unused educational resources of country and town. Let us utilize the æsthetics of nature portrayed in the rich and varied coloring and form of fruits, foliage, and landscape.

(6) A Reorganized Country Church. Make the reorganized country church a community center to serve the whole community rather than an institution to be served by the community.

III. How Can We Take this Next Step?

The local farmers' clubs must be the foundation of community organization. The step must be taken consciously with our community eyes open. We must therefore provide the machinery for developing a community life and activity as a community.

There should be in every community some kind of an organization which will represent the whole life of the people—the Grange, the Farmers' Union, the Farmers' Club, the Agricultural League, or what not.

Supplementary to this form of organization there should be a community league to include all the activities of the community to supplement the work of the farmers' clubs, etc. Such a league usually embraces the following committees:

1. Committee on Social Life.
2. Committee on Educational Work.
3. Committee on Farm Production.
4. Committee on Marketing and Credits.
5. Committee on Moral Conditions and Their Improvement.
6. Committee on Health Conditions—Rural Hospital.
7. Committee on Women's Work.

This next step in the Rural Life movement while consciously taken for the improvement of living in the open country, with an awakened rural consciousness and a strong rural organization, yet must be taken in the spirit of cooperation with the great industrial and commercial centers of population, lest our new rural civilization become selfish rather than serviceable to the whole country of which it is so vital a part.

When we have all come to recognize the

sacredness of the soil, and the sacredness of human life, and the possibilities of progress in human development under the favor of Almighty God, and become firmly grounded in constructive human experience won in all ages by toil, then we may look back upon our socially developed rural domain, gemmed with the cities and towns that are nourished from mother earth; and we shall but be viewing the physical basis of that greater social structure which is the kingdom of God upon earth, wherein dwell all God's children in righteousness, peace, and joy.

CHAPTER XI

THE CONSERVATION OF BOY LIFE IN THE OPEN COUNTRY

I. The Problem of Conservation

There are many items in the list of our national resources which need attention in any discussion of the problem of conservation.

1. *Land.* The land as a source of the nation's food supply is perhaps the most prominent just now owing to the world-war need for food. It is now considered a sin against God as well as a sin against society for any farmer to allow the soil to become depleted so that the next generation will be poorer in productive land values than when he inherited the land from his ancestors.

2. *Forests.* Our national forests as a source of supply of wood pulp for paper manufacture and as a source of building material is also a pressing problem of national conservation.

3. *Water Power.* This problem is also closely connected with a third problem—that of our water power for the production of electrical energy, and hydraulic power for our manufacturing industries. It is also closely related to the problem of water supply for purposes of irrigation and moisture for farming regions of the great West, and to the prevention of floods in denuded watersheds of the great rivers of the Mississippi Basin.

4. *Mineral Resources.* Still another problem of conservation includes our natural gas, oil, coal, and other mineral resources which have such vital connection with our industries, the use of our navy in times of war, the use of the automobile as a means of transportation and travel, the heating and lighting of our homes and public buildings, and the movement of the volume of traffic over the railroads of the country and the great merchant marine so needful in times of war as well as in peace. These are all important and should not be underestimated in treating the problem of national conservation.

5. *Boy Life in the Open Country.* But

the greatest problem of national conservation to-day is that of boy life in the open country. The human resources represented in the millions of young men and boys who are soon to become citizens endowed with the instincts and powers of personality, when properly educated and trained, will make manhood efficient and assure the future safety and glory of our country.

II. A Citizen in the Making

The farm boy is a citizen in the making, and as a class the farm boys have in them, because of their heritage and surroundings, the making of the very best type of citizenship in this or any other country.

He is at the age of fourteen to eighteen a potential citizen. He is like a thoroughbred in training for the test of the race or the team as the case may be. He is training for professional or honorable occupational tasks for the constructive life of the community. He is a bundle of possibilities valuable to the community and the State.

The conservation of the boy life of the country side is important for the nation to-day because as never before we need in this

country a scientific agricultural production that can conserve the values of the soil while at the same time it increases the yield per acre of the necessary products for the feeding of the peoples of the earth.

III. The Currents of Human Desire

The farm boy, like other boys, has four great currents of human desire in his make-up, given him by his Creator. First, the desire to acquire property, which, if properly trained, leads to the production of *wealth.* Second, the desire for play, which, when normally encouraged and directed, develops into habits of *work,* conserves bodily symmetry and health, and trains him in the essentials of social morality. Third, the sex desire, which leads to chivalrous conduct toward *women,* and when rightly controlled develops into love of home and family. Fourth, the desire for God which leads to *worship* and the sense of reverence for all that is holy, and the support of organized church life.

When these fundamental boy instincts or desires are permitted to develop normally under proper leadership, they lead to the

highest expressions of character which is the basis of all true citizenship.

Therefore to become a citizen of the greatest value to society the boy must acquire the following traits of character:

First, he must be an acquirer of property —a producer of economic values—*wealth.*

Second, he must be a lover of wholesome recreation and a lover of *work*—the kind of work that builds up character as well as the community.

Third, he must keep himself pure and be chivalrous to *women,* and recognize always the sanctity of sex.

Fourth, he must be a *worshiper* of Almighty God, the Father of our Lord Jesus Christ, and a lover of righteousness and peace.

IV. Chief Factors in the Conservation of Boy Life

The chief factors in the conservation of this our greatest national resource are as follows: (1) The Christian home, (2) The well-equipped school, (3) The organized church, (4) The socially awakened community. All these can be coordinated and harnessed by

a well-directed church organization in a thriving community whether in the city, the suburbs, or in the open country.[1]

1. *Provisional Measures.* Provisional measures should receive the first and greater emphasis. These measures are: (1) Organized play, (2) Vocational training, (3) Carefully guarded instruction in matters of sex, (4) Religious education under a well-organized graded system.

2. *Preventive Measures.* Preventive measures should not be neglected—in fact, in dealing with boy life, prevention is often the only method of saving the boy. These measures should be organized to suit the needs of the community. Those that are most important are: (1) Prevention of child labor, which means that the labor of the child in the play period of development should never be exploited for gain by parent or employer. (2) Prevention of social diseases—which means that the boy should be shielded from all those communicable diseases that are the results of unlawful contacts. (4) Prevention of traffic in immoral gain—the saloon,

[1] For a fuller treatment see "The Social Engineer," Earp, chapters xxii, xxiii, xxiv.

the public dance hall, and the brothel should be banished from the reach of the boy life of America, as well as from other lands, if we would see the highest type of manhood developed into the noblest citizenship of a world democracy that is to be the kingdom of God upon earth.

3. *Vision and Vitality Needed.* To adequately promote these measures of conservation of boy life the church of to-day must have a broader definition of its task and a more vital relation to the whole community.

The task is made simple and effective by first knowing our community—its constructive and destructive forces; second, in knowing the simple principles of social organization and community service; third, by outlining a plan that can be worked by the men of the community under intelligent leadership, such as the Young Men's Christian Association is furnishing to-day in many parts of the rural field and of which the country churches in many parts of the land stand to-day so sorely in need, but which in the new day will be furnished and fully equipped by the reorganized methods of modern Home Missions Boards.

CHAPTER XII

THE ACHIEVEMENTS AND POSSIBILITIES OF THE RURAL LIFE MOVEMENT

I. What Has Been Achieved

1. The Roosevelt Country Life Commission lifted the rural problem into continental proportions in the consciousness of the American people.

2. Most of the technique of scientific farm production has been worked out, but there remains the task of making this knowledge popular and practicable through agricultural extension work among the people.

3. Cooperative farm production, marketing, and rural credit and banking systems have passed the experimental stage.

4. The farmer is an intelligent and moral factor in politics and will have to be reckoned with by all political parties in the future.

5. Rural educational problems and resources have been newly appraised and will

become a dominant question in national educational organizations and councils.

6. The country church is receiving the attention it deserves by the leading denominations of North America, and will be more adequately manned in the future under religious statesmanship.

7. Rural health and recreation and moral conditions of rural neighborhoods are to-day testing the mental acumen of the philanthropist and the social worker.

8. Farm women have uttered their protest against the unsatisfying life of the rural population, as now organized. The study of home economics is as important as any other department of agricultural science and must be applied with equal zeal.

9. Rural isolation has been remedied by the good-roads movement, the use of the automobile, the electric railway, the telephone, and the postal service, and in the next decade will be practically eliminated.

10. Denominational overlapping and sectarianism in rural communities is being corrected by the coordinating work of the Christian Associations and church federations under trained social leadership.

II. Where We Need to Stress Our Rural Activities in the Next Decade

1. Adequate training of rural leaders for the growing number and importance of vocational opportunities in the open country and rural towns.

2. More adequate extension work to reach the people, who will never come to our colleges, theological seminaries, and schools. Such extension work will change their habits of thought and uneconomic ways of doing things.

3. Wise legislation that will assure social justice in the actual relations between the class-conscious groups of producers of farm products, the carriers of trade, and the consumers in cities and towns.

4. Some efficient system of handling the problem of farm labor through the introduction of rural industries to bridge the gaps of seasonal occupations, or by cheaper modes of transportation of farm laborers from one region to another as the seasons change latitudinally.

5. A settled rural ministry adequately

trained to serve the whole community, adequately supported and glad to stay and serve; a modified equipment in church building to meet community needs, and the organization of the Social-Center Parish plan to take the place of absentee pastorates of the old circuit system.

6. The widening of the range of our human regard, the breeding up of acquaintanceship in wider circles of community populations, and the deepening of the sense of the oneness of our common Americanism.

7. The conviction, born of our spiritual heritage as well as growing out of our conscious needs, that the soil is the chief source of our economic values, and is to be treated as a trust from God to be used for the good of all the people, and that we must therefore hand it on to our children as productive as when we received it from other hands.

8. Harnessing the rural social forces, economic and spiritual, through intelligent social engineering, is the task of the rural leaders for the next decade.

The Christian Associations, with a world vision and a community program that works, will be the strong ally of all the religious

forces working with the State for the achievement of these worthy aims, which will result in not only a new *rural civilization,* but also, we hope, in a new world civilization in which righteousness and human sympathy will abound in peace and joy.

BIBLIOGRAPHY

THE RURAL CHURCH

Ashenhurst, J. O.—The Day of the Country Church.

Bricker, Garland A.—Solving the Country Church Problem.

Brunner, Edmund de S.—The New Country Church Building.

Butterfield, Kenyon L.—The Country Church and the Rural Problem.

Gill, C. O., and Pinchot, Gifford—The Country Church.

Jones, Edgar DeWitt—Fairhope. The Annals of a Country Church.

Mills, Harlow S.—The Making of a Country Parish.

Tipple, Ezra Squier—Some Famous Country Parishes.

Tippy, Worth M.—The Church a Community Force.

Vogt, Paul L.—The Church and Country Life.

Wilson, Warren H.—The Church of the Open Country.

Wilson, Warren H.—The Church at the Center.

Association Press: Unifying the Rural Community.
Country Church and Community Co-operation.
Rural Church.
Country Church and Rural Welfare.
Rural Church Message.
The Home of the Countryside.

THE RURAL SCHOOL

Eggleston and Bruere—The Work of the Country School.

Carney, Mabel—Country Life and the Country School.

Foght, Harold W.—The American Rural School.
Rural Denmark and its Schools.

Hart, Joseph K.—Educational Resources of Village and Rural Communities.

BIBLIOGRAPHY

RURAL ECONOMICS AND SOCIOLOGY

Bailey, Liberty H.—The Holy Earth.

Sturgis & Walton Company—Commission on Country Life, Report of.

Carver, Thomas Nixon—Principles of Rural Economics.

Fiske, George Walter—The Challenge of the Country.

Gillette, John M.—Constructive Rural Sociology.

Plunkette, Sir Horace—The Rural Life Problem of the United States.

Vogt, Paul L.—Introduction to Rural Sociology.

INDEX

Boards of Home Missions, cooperation of, 68, 79; a definite plan of administration, 75; should adopt plan of foreign boards, 77; administrative responsibility of, 78; should establish scholarship, 87.
Boy Life, conservation of, 130; chief factors in, 133.
Carver, Professor, 59.
Chart, carefully made, 61.
Circuit system, the splendid old, 52.
Community League, committees of, 127.
Conference on Rural leadership, 15.
Conservation, 126; land, 129; water power, 130; mineral resources, 130; boy life, 130.
Cooperation, lack of, 37.
Country Church, an economic and social force, 15.
Economic factors, productive soil, 42; farm labor, 44; financial resources, 45.
Farmers' Union, 20.
Forces, destructive, 34; example of, 35.
Goldberg, the cartoonist, 26.
Human desire, the currents of, 132.
Institutions, Rural, 103; have responsibility to the community, 109; the rural home, 111; the rural school, 112; Church and Sunday School, 114; Christian Associations, 115; Farmers' Clubs, 116.
Isolation, 36.
Leadership, ministerial, 16; keep up the standards of, 17; spiritual, that is intelligent, instructive, etc., 17; of a statesmanlike type, 20; need for a new type of, 21; where to come from, 24; potential, waste of, 38.
Map, a total socialization, 28; school, 28; Sunday School, 28; tenant and owner, 28.
Mathis, Mrs. G. H., 47.

INDEX

Middleman, unscrupulous, 45.
Milk Strike, 20.
Movement, New Student Volunteer, 24, 25.
Oberlin, John Frederick, 53.
Platt, Dr. Ward, 23.
Poe, Clarence, 103.
Psychological factors, mental attitude of people, 48.
Rural Community, the term defined, 105–108.
Rural folks, class conscious, 19.
Rural Life Association, Ohio, 22.
Rural Life Movement, rapidly becoming organized, 18; the next step in the, 119, 123; previous steps in, 120; achievements and possibilities of, 136.
Rural ministers, classified, 83; qualifications needed, 91–94.
Rural ministry, how recruited, 39; spiritually minded, 82.
Rural population, the shifting of, 23.
Russel, George W., 104.
Smith-Lever Agricultural Extension Act, 18; the purpose of, 19.
Social sympathy, the development of, 20.
Support, financial plan of, 67.
Survey, how to make Rural Social, 26; should include, 30, 60.
Tate, Professor W. K., 89.
Team Work, 49; for the Rural Community, 95; efficiency in, 97; how to organize for community, 98; examples of, 99; specific tasks for, 101.
Tenantry, yield of land under, 40.
Wallace, Uncle Henry, 43.

P2-AAP-868